

Harvard's Question Books.
TOPICAL QUESTION BOOK, on the various which we owe to God and to each other, and as a sequel to the **Topical Questions** and **Anecdotes** illustrated by the Rev. Joseph Harvard. This book has passed through six editions, and has been very recommended.
 The work more extensively useful, all the peculiarities have been omitted, except as they are evangelical; it can therefore be used by Sabbath Schools.

TERMS—\$2 PER ANNUM, PAYABLE IN ADVANCE

NEW SERIES. VOL. IX. NO. 18.

The assertion has been made ten thousand times and in every conceivable form of language, that the Slaves if emancipated, would be utterly incapable of supporting themselves. But these results of the experiment in the West Indies has demonstrated that the slaves may be employed as hired laborers, and that thus employed they can make a far better provision for their own wants than their masters ordinarily make for them. We might quote volumes in corroboration of this point. In almost every particular the condition of the slave has been ameliorated by emancipation. Sacred marriage has taken the place of the most debasing concubinage. Home has been surrounded with many and new charms. The Sabbath has been honored as never before. The institutions of religion have been sustained with new interest, and every Sabbath the churches are thronged with orderly, well dressed and devout worshippers. The Sabbath school and the day school are gathering the children together from all the plantations, and rearing them under the guidance of intellectual and spiritual knowledge. And though there is still much to be done, in elevating a fallen race from the oppression and degradation of ages, the emancipated negro has proved, to the satisfaction of every observer, that he takes infinitely better care of himself and his family than his former task-masters ever took for him. And no well informed man will ever again venture to say that the slaves are incapable of being employed as hired laborers. This popular support of the institution of slavery is destroyed for ever. The result of

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emancipation in the West Indies has been to elevate immeasurably the condition of the negro. He lives in a better dwelling. He wears better clothing. He eats better food. His children are better educated, and his family enjoy to a vastly higher degree all those influences which tend to purify and ennoble human character.

Christian Secretary.

HARTFORD, FRIDAY, JULY 13.

Missionary Meeting at Boston.

An unusually interesting meeting was held at the Baldwin Place church, on Tuesday afternoon, the 20th ult. The missionaries present were Rev. Dr. Judson and wife; Rev. J. T. Jones; Mr. and Mrs. Peck; Mr. and Mrs. Harris; and Miss Lillibridge. For the following account of the exercises of the meeting we are indebted to the Boston Daily Evening Traveller.

"The exercises were introduced with appropriate music, the reading of the Scriptures by Rev. Mr. Noble, and prayer by Rev. Prof. Ripley.

Rev. Mr. Shaw then stated that the object of the meeting was not to glorify man, but to adore God—not to laud and magnify the Christian Herald, who were about to depart for the distant East—but to commend them to the Divine protection and blessing. He next announced his purpose to consider some of the proofs that the Baptist Mission in foreign lands, especially the Burmah Mission, had been distinguished by special manifestations of the Divine favor.

The origin of their first mission he especially noticed, among other proofs. It was commenced in July, 1813, by Rev. Mr. and Mrs. Judson, who had been sent out by another denomination; but having changed their views of Christian ordinances, their relations were of course changed. They proceeded to Rangoon in Burmah, and commenced operations; immediately after which, they were adopted by a society formed among the Baptists in this country. He also gave a sketch of the interest extensively awakened in the denomination by these unlooked for providential occurrences.

He alluded as another proof that the missions were owned of Heaven, the character and efficiency of the men employed. Not one of all the missionaries of the Board from its commencement, had ever, by any delinquency, dishonored his Christian profession.

Another proof was found in the severe but healthful discipline through which the missions and the Board had passed. These trials had furnished most abundant evidence of the approbation of Heaven—of his paternal discipline as well as care and faithfulness. He then took a rapid survey of some of the most trying scenes in the early history of the Burmah Mission and of the manner in which they had been made to contribute to the furtherance of the gospel.

It was also shown that the missions had been eminently successful. Every mission commenced had been sustained. More than 250 missionaries and assistants, besides native preachers, had been appointed, most of whom had entered the field. Upwards of 900,000 dollars had been contributed and expended. The entire Bible had been translated into the Burmese language, and portions of it into other languages and dialects, spoken by hundreds of millions.

Numerous churches had been formed, under the auspices of the Board, and at least 8000 pagans converted to Christianity. A large amount of work had been required upon foundations out of sight, but the apparent results had already been very great.

The speaker also alluded to the happy reflex influence of missions upon the intelligence, piety, public spirit and increased strength of the churches at home; as well as to the great change which has taken place in public sentiment, among all classes, with regard to foreign missions. Formerly, he said, the Press and to some extent even the Pulpit, spoke of them with suspicion, distrust and scorn; but now the respectable Press, everywhere, manifested a cordial interest in their progress, and the community generally seemed to regard their success with satisfaction.

He concluded with a brief, touching address to each of the missionaries ready to depart—uttering with his accustomed eloquence the words of fraternal sympathy and encouragement.

Rev. Mr. Peck, Secretary of the Board, stated that Dr. and Mrs. Judson, together with Rev. Messrs. Norman Harris and John S. Beecher, with their wives, and Miss Lydia Lillibridge, an assistant teacher, were expected to leave this port next week, in the ship Faneuil Hall, direct for Moulmein, in Burmah. He then gave the Committee's instructions to the new missionaries. Their designation was to the Karens of the Burmah Empire; among whom the Baptist mission has already made great advancement during the fifteen years of its prosecution. In the neighborhood of Moulmein, in Aracan, and in Bassein—a province of Burmah proper—thousands of converts to Christianity, had, he said, been made, and numerous churches had been organized and placed under the care of native pastors. But the proportion of foreign missionaries among them is so small, that they are in danger of falling into such heresies and corruptions as have marked the church in all ages. The special object of these new missionaries, he said, would be to have the oversight of these native churches and pastors, and to build them up in faith, virtue and charity.

He closed with a brief, but very appropriate address to the venerable pioneer in these missions.

Rev. Dr. Sharp then led the audience in thanksgiving and prayer.

Dr. Judson being, from an affection of the throat, unable to articulate distinctly more than a few words which he did with solemn effect, had put his thoughts on paper, which were read by Rev. Mr. Hague,—exhibiting a graphic and glowing view of the many changes since he left this country in 1812. He had increasing confidence in the practicability of the mission, and carried his large audience forward in sublime and joyful anticipation of the far more interesting changes that might be witnessed in the next third of a century; and, in conclusion, exhorted all patiently to labor on, and hope on, cheered by the certain prospect, that under a Divine leader, victory would be theirs, and the end glory everlasting.

ADDRESS OF DR. JUDSON.

We find in the Christian Watchman the following address delivered on the occasion, by Dr. Judson:

"There are periods in the lives of men, who experience much change of scene, and variety of adventure, when they seem to themselves to be subject to some supernatural illusion, or wild, irrational dream,—when they are ready, amid the whirl of conflicting recollections, to doubt their own personal identity,—and, like storm-tossed men, feel that they must keep a steady eye to the compass, and a strong arm at the wheel. The scene spread out before me, seems, on retrospection, to be identified with the past, and, at the same time, to be reaching forward and fore-shadowing the future.—At one moment, the lapse of 34 years is annihilated; the scenes of 1812 are again present; and this assembly—how like that which commended me to God, on first leaving my native shores for the distant East. But, as I look around, where are the well known faces of Spring, and Worcester, and Dwight? Where are Lyman, and Huntington, and Griffin? And where are those leaders of the baptized ranks who stretched out their arms across the water, and received me into their communion? Where are Baldwin and Bolles? Where Holcomb, and Rogers, and Staughton? I see them not. I have been to their temples of worship, but their voices have passed away. And where are my early missionary associates—Newell, and Hall, and Rice, and Richards and Mills? But why inquire for those so ancient? Where are the succeeding laborers in the missionary field for many years—and the intervening generation, who sustained the missions? And where are those who moved amid the dark scenes of Rangoon, and Ava, and Tavoy?—Where those gentle, yet firm spirits, which tenanted forms,—delicate in structure, but careless of the storm—now broken and scattered and strewn, like the leaves of autumn, under the shadow of overhanging trees, and on remote islands of the sea?

No; these are not the scenes of 1812, nor is this the assembly that convened in the Tabernacle of a neighboring city. Many years have elapsed; many have passed away, many beloved ones have passed away to be seen no more. "They rest from their labors, and their works do follow them." And with what words shall I address those who have taken their places, the successors of the departed and the beloved—the generation of 1812?

In that year, American Christians pledged themselves to the work of evangelizing the world. They had but little to rest on except the command and promise of God. The attempts then made by British Christians had not been attended with so much success as to establish the practicability, or vindicate the wisdom of the missionary enterprise. For many years the work advanced but slowly. One denomination after another embarked in the undertaking—and now American missionaries are seen in almost every land and every clime. Many languages have been acquired; many translations of the Bible have been made; the gospel has been extensively preached; and churches have been established containing thousands of sincere, intelligent converts. The obligation, therefore, on the present generation to redeem the pledge given by their fathers, is greatly enhanced. And it is an animating consideration, that with the enhancement of the obligation, the encouragement to persevere in the work, and to make still greater efforts, are increasing from year to year. Judging from the past, what may we rationally expect during the lapse of another thirty or forty years? Look forward with the eye of faith. See the missionary spirit universally diffused, and in active operation throughout this country,—every church sustaining not only its own minister, but, through some general organization, its own missionary in a foreign land. See the Bible faithfully translated into all languages,—the rays of the lamp of heaven transmitted through every medium, and illuminating all lands. See the Sabbath spreading its holy calm over the face of the earth,—the churches of Zion assembling, and the praises of Jesus resounding from shore to shore,—and, though the great majority may still remain, as now, in this Christian country, without hope and without God in this world, yet the barriers in the way of the descent and operations of the Holy Spirit removed, so that revivals of religion become more constant and more powerful.

The world is yet in its infancy; the gracious designs of God are yet hardly developed. Glorious things are spoken of Zion, the city of our God.—She is yet to triumph, and become the joy and glory of the whole earth. Blessed be God, that we live in these latter times—the latter times of the reign of darkness and imposture. Great is our privilege, precious our opportunity, to co-operate with the Saviour in the blessed work of enlarging and establishing his kingdom throughout the world.—Most precious the opportunity of becoming wise, in turning many to righteousness, and of shining, at last, as the brightness of the firmament, and as the stars forever and ever.

Let us not, then, regret the loss of those who have gone before us, and are waiting to welcome us home, nor shrink from the summons that must call us thither. Let us only resolve to follow them who through faith and patience inherit the promises. Let us so employ the remnant of life, and so pass away, as that our successors will say of us, as we of our predecessors, "Blessed are the dead that live in the Lord." They rest from their labors, and their works do follow them."

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then under the pastoral care of the Rev. Dr. Baldwin. From his conversion, Mr. Wheelock cherished an ardent love for the church, a burning desire to warn men of their danger, and reconcile them to God. It was this that compelled him to forsake this country and seek a people that knew not God.

Being desirous of preparing himself for the gospel ministry, he applied to the Mass. Bap. Foreign Missionary Society for assistance. His request was granted, and he was placed under the instruction of the Rev. Dr. Chapin, of blessed memory. While at Danvers Mr. Wheelock's mind was fixed constantly on the great object of his life, the salvation of man. But in his zeal for Christ he ever displayed humility, with his earnestness to save souls, was blended meekness.

In the month of April, 1817, he made a formal offer of his services to the Board of Missions, and was accepted. So urgent was his appeal, and so strong his desires, that we cannot forbear to quote a short extract from his communication to the Board. After freely and joyfully offering himself as a missionary, he added, "It is consistent that one so unworthy, and one so unqualified as myself, should engage in this glorious work, deny me not, I beseech you, the unspeakable privilege; deny me not the fondest, the most ardent desires of my soul that can in this world be gratified. To deny me this, would be to deprive me of the greatest happiness which in this world I can possibly enjoy. To Burmah would I go, in Burmah would I live, in Burmah would I toil, in Burmah I would die, and in Burmah would I be buried."

On Sunday with James Colman, Mr. Wheelock accompanied him to the ship, sailed from Boston for Calcutta. A large audience witnessed the parting scene. Dr. Baldwin addressed the throne of grace, commending the missionaries to the care of Him who rules the raging waves; and after singing the hymn commencing,

"Smile, Lord, on each Divine attempt,"

the parting hand was given, and these devoted men left the land of their love and birth, to find an early death in a strange place and among a strange people. A deeply affecting scene, that caused the tear to flow from every eye, occurred a few minutes before the departure. The father of Mr. Wheelock, who had been for several years in the field, felt that the desire of his soul was gratified; and he rejoiced in anticipation of the work about to be accomplished. But God moves in a mysterious way; darkness is round about his throne. Mr. Wheelock had been at Rangoon only seven days, when he began to feel the effect of a pulmonary disease. His declining health compelled him to leave Burmah; and thus, though his desire to see Burmah had been gratified, his hands were never raised to point the heathen to the glories of the eternal world,—his tongue never spoke in Burmah the triumph of the cross. He went to look on, but not to possess. While on a voyage to Calcutta, disease began to affect his mind, and subject him to moments of depression and melancholy. While in one of these fits, he leaped from the vessel and was drowned; and thus the ocean was his couch, his winding sheet, and his grave. Melancholy indeed is such an end of such a man. Cheering would it have been to have heard his dying exhortations,—to have seen his triumph over death,—to have witnessed the gentle upward flight of the Spirit. But though the sun of brother Wheelock set amid clouds, we have no reason to believe that it was less brilliant. The experience of his rational hours showed his love and confidence in Christ. He was resigned and submissive to the will of God. While he lived, he desired to live for the glory of God. "When I cease to glorify God," was his language, "may I cease to draw my vital breath."—She is yet to triumph, and become the joy and glory of the whole earth. Blessed be God, that we live in these latter times—the latter times of the reign of darkness and imposture. Great is our privilege, precious our opportunity, to co-operate with the Saviour in the blessed work of enlarging and establishing his kingdom throughout the world.—Most precious the opportunity of becoming wise, in turning many to righteousness, and of shining, at last, as the brightness of the firmament, and as the stars forever and ever.

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value of the blessings which are at stake—and this exertion will never be made until the country is aroused to a sense of the impending danger."

Bishop Sumner, of Chester, has recently expressed himself in this manner.

"Turn to the writings of the reformers, and mark the striking contrast between the distinct and even vehement language of reprobation employed by them, and the gentle terms of our contemporaries. Now, the very phrases of the Homilies cannot be used without apology, and extension. Are we wiser than our fathers? Are we nearer the truth of the Gospel, or more sure of keeping it than they? Can we take fire into our bosom with more safety than they? Was it written for them, and not for us, 'what communion hath light with darkness?'—Or is that warning cry not of force and significance for every age to the end of time, 'come out of her, my people, that ye be not partakers of her sins, and that we receive not of her plagues?'"

"It is the fashion of the day to brand these principles with reprobation, as obsolete or uncharitable. Men of all parties, with a wonderful agreement, have learned to stigmatize them by the hard names of bigotry, intolerance or narrow-mindedness. Differences of opinion are fabled by common consent in the crucible of liberalism, and men lose sight of the immense difference between liberalism in reference to a principle, and clarity in reference to an individual. Yet the distinction is most important. Liberalism towards Romanism is the most cruel war of charity to Romanists."

Dr. Judson.

The Baptist Memorial furnishes the following memoranda of Dr. Judson, and his deceased companions. His present wife is about 31 years of age.

Adoniram Judson was born at Malden, Mass., 9th August, 1788. Graduated at Brown University, 1807, and at Andover Theological Seminary, 1810. Visited England with reference to Missionary engagements, early in 1811, and in September of that year was accepted as a missionary, by the American Board of Commissioners for Foreign Missions, which had been called into existence by an appeal written by himself, and signed by him and three other young men, one year before. Married to Miss Ann Hasselbine, of Mass., 5th February, 1812. Ordained at Salem, Mass., the following day, and thence sailed for Calcutta on the 19th of that month. Arrived, 18th June.

Mr. and Mrs. Judson were baptized on a profession of their faith in Calcutta, September, 1812.—Sailed for the Isle of France in December. Thence via Madras, they reached Rangoon in July, 1813. The first baptism in Burmah Empire, was by the hands of Dr. Judson, 27th June, 1813. In the years 1814–5–6, a grievous imprisonment of near twenty months was experienced by him. Some times for months together, he wore five pairs of fetters at a time. The 24th of October, 1826, Mrs. Ann H. Judson died at Amherst, in British Burmah.

The printing of the first New Testament in Burmese was completed in 1832. The translation of the entire Bible in Burmese, was completed by Dr. J. 21st of January, 1834.

In April of the same year, he was married to Mrs. Sarah Hall Boardman, at Tavoy. She died on her way to America, at St. Helena, and was buried there, September, 1845. Mr. Judson with three motherless children, arrived at Boston in October, having been absent from his native land more than one-third of a century, and witnessed as well as participated in the most glorious achievement of modern Missions.

Common Schools.

During the recent session of the Legislature a resolution was passed approving the plan proposed by the Committee on Education. This is one step towards an improvement in our Common Schools. The plan of the Committee is as follows:

1. That there shall be a Board of Education established, consisting of the Governor, Lieutenant Governor, and three members, one to go out every year.

2. School Societies to be abolished, and the several towns to take their place.

3. The establishment of a paper devoted to purposes of Education.

4. The establishment of a Normal School for the instruction of teachers—the Superintendent of Common Schools being the Principal.

5. Some encouragement to Teachers' Institutes for mutual encouragement.

6. Some encouragement for procuring maps and charts.

7. Some efficient regulations for the improvement of School Houses.

8. That there be, in any School, but one kind of Spelling Book, one of Geography, one of Grammar and one of Arithmetic.

CONGREGATIONAL STATISTICS.—From statements made at the Massachusetts General Association of Orthodox Congregational churches held in Pepperell, June 23, it appeared that in all Canada there are sixty Congregational churches, two-thirds of which are destitute of pastors.

In Maine there are two hundred and twenty churches. The delegate from Maine stated that the great obstacles to the advancement of religion in the State, were radicalism in methods of reform, secret associations, constant political excitements, bad parental discipline, and last, not least, the wide diffusion of a "cheap, pernicious literature." This, he said, was one of the greatest hindrances to Christianity—one of Satan's most poisonous missiles of moral ruin and death.

In Michigan there are sixty-three Congregational churches, thirty-two ministers, and between 2000 and 3000 communicants. About forty of these churches have received aid the past year from the Home Mission Society.

Stafford, July 6th, 1846.

BRO. BURN.—It may be interesting to some of your readers to learn a few events connected with Stafford and the Mineral Springs in this town. I have spent some 10 or 12 days here at the Springs and vicinity, very agreeably and profitably, both in a bodily and spiritual point of view. The Mineral Springs are becoming more known and frequented by invalids from abroad. A bathing-house has recently been prepared and a number of improvements have been made. The Temperance House is kept by Mr. Browning who spares no pains in affording every comfort to the valetudinarian. It is indeed a delightful resort for all who become tired or dissatisfied with the noise and bustle of city life, as they will here inhale a purer atmosphere, and participate in more natural and novel scenes.

Those who wish to spend several weeks at the Springs, may also enjoy religious advantages.—About one mile distant from the Springs there are four churches of different religious denominations, consisting of a Congregational, Methodist, Baptist and Universalist, all of whom have religious worship steadily on the Sabbath.

In this description, I have included the Universalists, but I cannot conscientiously apply to them the term church, or religious worship, for I consider a church to be composed of a body of baptized believers,—such as believe not merely with the understanding, but with the whole heart; and upon whom such a belief exerts a controlling influence. And as to religion it has to do with God, and religious worship means the worship of God.

I have attended the Baptist church with whose religious exercises I was highly pleased. One week ago last Sabbath, Bro. P. their Pastor having presented the subject of Foreign Missions, a collection for that object was taken up amounting to not much short of \$30. Their meeting continues to be very fully attended, and some who have formerly been Universalists have theoretically renounced their errors and are now pursuing a course that will probably result in their conversion and salvation. Some are already saying "pray for us." A very good state of feeling seems to prevail in the church and many things indicate that "the set time to favor Zion is come."

The circumstances attending my tour here (which was not merely for the purpose of a visit) have exceeded my fondest expectation. The number of the copies of the Claims of Jesus, written by Rev. Mr. Turnbull, against Unitarianism and Infidelity, and also the Text-books of Universalism, by M. H. Smith, I have sold and could sell as many more if I only had them. Both of these are excellent works, but the latter is best adapted for this town, where Universalism prevails to considerable extent, and has become a very popular error.—There is reason to hope that it may have a salutary effect in removing the cloudy errors and delusions of Universalism from the minds of many in this place. Yours &c. R. H. M.

Family Quarrels.

The cities of Hartford, New Haven and Middletown, appear determined to have a quarrel; that is, if the spirit of newspaper editorials is any index to the feelings of the citizens themselves. We have read with pain, articles in New Haven and Middletown papers against Hartford. A very bad feeling evidently exists on the part of some—a few of the leaders only, we have reason to believe—against the citizens of this city. We are at a loss to decide why such a state of things should exist, or still more so to conceive why it should be encouraged by those who are concerned in it. There is not the least occasion for it in the world. True, Hartford is opposed to the erection of a bridge across the river at Middletown, or at any other place below the head of navigation; but this should create no ill will against the citizens of Hartford. Reverse the order of things, by placing Middletown where Hartford is, and Hartford where Middletown is, and Middletown would oppose the bridge as strongly as she now advocates it; why then should insulting language be heaped upon our citizens for doing just what others would do in similar circumstances? The Middletown Sentinel & Witness of the present week, speaks of the "open machinations of ever and all-grasping Hartford,"—"of the ever grasping, overbearing and domineering people of Hartford," and adds that the people of other parts of the State have merely begun to show their hand—the end hath not yet come. Just as if the State of Connecticut was about to rise by common consent for the very laudable purpose of crushing Hartford. Such language is more worthy of children than of those who call themselves men. Every man of common sense knows that the State is not a going to join issue upon this question either with Middletown, New Haven or Hartford. The right of bridging the river below a port of entry, will be settled before the U. S. Court, if the work is undertaken, and the party which has the right of the question will no doubt succeed. Where is the use then, in indulging in hard feelings and abusive epithets for months at least, and perhaps years, before the question is settled. If Hartford has been guilty of using unkind language towards either of our sister cities, we regret it exceedingly, and hope she will repent of her sin; and we would suggest to the editors in Middletown, and to one or two in New Haven, the propriety of waiting until the question is finally settled, instead of continuing a controversy, out of which no good can possibly come. It is much pleasanter "for brethren to dwell together in unity," than to be continually quarrelling with each other.

HAMPDEN CO. (MASS.) BIBLE SOCIETY.—This Society, an auxiliary of the A. & F. Bible Society, held its Ninth Anniversary with the Baptist church in Ireland Parish, on the 24th of June. The churches in the county were pretty generally represented, and the business was transacted with much unanimity. Although the amount of money sent in was somewhat less than last year, yet the remarks and addresses evinced an unabated interest in the circulation of the Word of God. A vote was passed directing the Executive Committee to make arrangements for the establishment of a depository of Bibles within the limits of the Society.

Before closing the meeting, the Rev. D. lives introduced the Rev. J. T. Jones, missionary from Siam, by whom the congregation was favored with an instructive and affecting address, concerning the Siamese and their utterly false and Atheistic religion.

The next Anniversary is to be held with the Agawam church, and Rev. V. Church of Wales is appointed to preach the sermon.

ANTI CAPITAL PUNISHMENT IN ENGLAND.—A London correspondent of the New York Observer in an account of an anti-capital punishment meeting which was lately held at Exeter Hall, London, and addressed by Lord Nugent, John Bright, M. P., O'Connell, and others, and which resulted in the formation of a National Society, says:

"For a considerable time past a strong and evidently growing feeling against all capital punishments has manifested itself in England, and the way has gradually been preparing for a great popular movement to procure their entire abolition.—The religious periodical press, with scarcely an exception, earnestly promotes the movement, and almost the only thing which I have seen or heard of on the other side is a pamphlet by Rev. Walter Scott, President of Airdale College."

The severity of the English laws in making the crime of stealing to the amount of five shillings punishable with death, has probably produced the state of feeling in relation to the subject which at present exists in that country.

DEATH OF THE POPE.—It will be seen by reference to the Foreign Intelligence in another column, that his holiness Pope Gregory XVI. is dead. The tranquility of Italy will depend very much upon the character of his successor. If a man of liberal views is selected, revolution may be avoided for a season, but should a bigot be elevated to the throne, serious consequences will inevitably follow; the state of feeling being such as to forbid an overbearing, intolerant spiritual rule. Light is breaking in upon the Pope's dominions, and just in proportion as it spreads, the power of the papacy is weakened. Popery is fast losing its hold upon its subjects at home, and it will require but a slight cause to create an opposition that will effectually overthrow it. Indeed, were it not for the aid of Austria, the power of the Pope would have been annihilated before this.

NOTES ON CHINA.—The friends of the Rev. Mr. Dean will be happy to learn that he has left the manuscript of a work on China, in the hands of L. Colby & Co., who will put it to press immediately, and hasten its publication. The book will contain a likeness of Mr. Dean, and likewise of A-Bai, his well known travelling companion.

Rev. Dr. Beecher of Cincinnati, sailed from Boston for Liverpool, in the steamer Caledonia on the 1st inst. He goes out as a delegate to the meeting of the Evangelical Alliance to be held in London in August.

The last Banner & Pioneer comes to us dressed in mourning on account of the death of Rev. Isaac McCoy, who died June 21, after an illness of twenty-one days. Elder McCoy was well known as a devoted missionary to the Indians.

LECTURES ON SHAKESPEARE.—The lectures of Mr. Hudson, now in course of delivery in this city, have been listened to thus far, by a select, attentive and deeply interested audience. Mr. Hudson is a gentleman of superior powers of mind; perfectly original as a lecturer, and evinces a thorough acquaintance with human nature. His lectures have evidently cost him immense labor and research, and there is a fund of information contained in them that is well worthy the attention of the best scholars. He is at home while delineating Shakespeare's characters, and dissects them as correctly and with as much care as a finished professor of anatomy would a subject for the scalpel. His lectures again on Tuesday and Wednesday evenings next, when we hope to see crowded houses.

RAILROAD TO BRISTOL.—By the terms of the charter of the Hartford and Danbury Railroad, the work may be commenced as soon as \$200,000 of the stock is subscribed for. It has been pretty clearly shown that a road as far as Bristol would pay a good interest, and at the same time bring an extensive trade to Hartford, by opening to us the Farmington River Valley. We understand that the books were opened for subscription to the stock on Monday last, and that \$50,000 were subscribed the first day by three individuals. Others are ready to subscribe liberally, while the citizens of New Britain, Farmington and Bristol, are willing to take a handsome amount of stock. There cannot be a doubt but that this road will soon be built; and when this is done, it will next be extended as far as Waterbury, on its way to Danbury, where it will intersect the Harlem railroad to New York. It is estimated that \$100,000 will complete the road, if the Hartford and New Haven road is as the Newington depot should be used.

EXECUTION.—Potter is to be hung in the jail yard at New Haven on the 20th inst. A motion before the Supreme Court of Errors for a new trial having been rejected, and the Executive not possessing the power to pardon, there can be no longer left on the part of his friends that his life will be prolonged beyond that period. The New Haven Courant says it is fifty-six years since a public execution took place in that county.

FOURTH OF JULY ACCIDENT.—A man named Williams was killed at Essex on the 4th inst, while in the act of loading a cannon, which was accidentally discharged before he had withdrawn the rammer. His left arm and right hand were blown off, and he was otherwise severely injured. He died the next day. The steamer Champion of this city had employed him for the purpose of saluting the sailing party on board as they passed Essex.

FRESHET ON THE POTOMAC.—There was a very freshet in the Potomac river last week, the damage by which in the country around Washington, says the National Intelligencer, exceeds a million of dollars.

The four hundred slaves, liberated by the will of the late John Randolph, passed through Cincinnati on the 30th ult, on their way to the lands provided for them in Ohio, by Judge Leigh, Mr. Randolph's executor.

New Publications.

WELL'S SCHOOL GRAMMAR. A Grammar of the English language, for the use of Schools, by W. H. Wells, M. A. Instructor in Phillips Academy, Andover, Ms., is before us. It contains 212 pages, and is sold at retail for the trifling sum of 37 1-2 cents. It is claimed that

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